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For the Western Luminary.

ON THE INFLUENCE OF EXAMPLE.

All men have an influence on society, some more and some less; some salutary and some pernicious.—Men high in authority, and distinguished for their talents, exert an influence on all those with whom they associate, and on all with whom they are acquainted; and these again on all within the sphere of their action; and so on, down to the most humble and obscure in life. If this example be in conformity to the word of God, the influence is salutary: but if it be in conformity to the wishes of the Devil, which, alas! is too often the case, the influence is pernicious. Mankind generally, are more prone to imitate bad, than good examples; they love sin rather than holiness, and darkness rather than light; because their hearts and their deeds are evil; still, there will follow good examples, when they proceed from those high in authority, or from their superiors, whatever may be their rank in life, or even from their equals. If, for instance, preachers of the Gospel tell us to do this or that, to shun this or to shun that; and then set an example contrary to their precepts; we shall follow their example, because we consider their actions as coming from the heart, and their words from their lips. If a preacher frequents the theatre, the card table, parties of pleasure, and the ball room; and remonstrates against these things in the Sacred Desk on the Lord's Day, the young of his congregation will all follow his *example*, and ridicule and condemn his *precepts*. If those who possess learning, talents, or wealth; all or either of which give power; or those who are high in authority without either of these blessings in any great degree; if, I say, such men engage in any of the fashionable evils of the day, (and we have such *evils*, and such *men* in our country) those who are young and aspiring, will follow such examples, regardless of the consequences to themselves, and to their fellow men. On the other hand, those who are truly christians, and live the life of christians, have an influence, a salutary influence on all, or on most with whom they associate; they discountenance every evil, and every appearance of evil; they set an example which is worthy of imitation, and which is sometimes, although too seldom, imitated: they are the salt of the earth, the light of the world, and a blessing to all who will be influenced by their example. Is it not then, of the utmost importance, that all, and particularly those who have most influence, should so walk that their examples may be worthy of imitation?

APOLLO.

THE WORTH OF THE SOUL.

"*What is a man profited, if he shall gain the whole world, and lose his own soul?*"

It is not here supposed, that it is in the power of any man to conquer or possess the whole world. No man ever yet saw all the world, and life would be too short for that purpose. But it is to gain all the riches, honours, delights, and pleasures, that a man can possibly enjoy. It is to have every idea accomplished, every sense gratified. It is to have the lust of the flesh, the lust of the eye, and the pride of life indulged in the highest perfection. All that can please the palate; the luxuries of all countries collected on the table of the epicure; all the delightful charms of music; all the elegancies and conveniencies of a noble palace; all that can gratify the smell and touch; all the pleasures of imagination, arising from grandeur, beauty, and novelty;—and, supposing all this obtained—Solomon obtained it all. And what a poor all it proved.—Vanity and vexation of spirit was the total amount.

And is this the whole of that for which men risk their souls? Foolish barter! Wretched exchange! Was Esau wise, who sold his birth right for a mess of pottage? Was Judas wise, who sold his master, and his own soul too, for 30 pieces of silver? Just as wise is the worldly man, who parts with heaven for the sordid and short-lived pleasures of earth. I remember reading of a woman, whose house was on fire. She was very active in removing her goods, but forgot her child who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But it is now too late. The flames forbade her entrance. Judge of her agony of mind, when she exclaimed. "O, my child, my child! I have saved my goods, but lost my child!" Just so it will be with many a poor sinner, who was all his life "careful and troubled about many things," while "the one thing needful" was forgot. What will it then avail for a man to say—"I got a good place or a good trade, but lost my soul! I got a large fortune, but lost my soul. I got many friends, but God is my enemy. I lived in pleasure, but now pain is my everlasting portion. I clothed my body gaily, but my soul is naked before God." Our Lord exposed this folly in the parable of the worldly rich man. Luke xii. 16, &c. His wealth increased abundantly. He was about to enlarge his barns. And then he promised himself a long life of idleness, luxury, and mirth. But God said to him, "Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?" Here, for the sake of the body, the soul was forgot. While he was dreaming of years to come, death was at the door; and little did he think, "that the next hour, his friends would be scrambling for his estate, the worms for his body, and the devil for his soul."—*Village Sermons.*

ON FULFILLING PECUNIARY OBLIGATIONS.

The following is extracted from a Sermon by the late President Edwards, on Exodus xx 15. "*Thou shalt not steal:*"—One way in which men unjustly withhold what is their neighbour's is by neglecting to pay their debts. Sometimes this happens, because they run so far into debt, that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride or affectation of living above their circumstances; or through a grasping, covetous disposition, or some other corrupt principle. Sometimes they neglect to pay their debts from carelessness of spirit about it. little concerning themselves whether they are paid or not, taking no care to go to their creditors, or to send to them; and if they see them from time to time, they say nothing about their debts. Sometimes they neglect to pay their debts, because it would put them to some inconvenience. The reason why they do it not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather choose to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases they unjustly usurp the property of their neighbour. Sometimes persons have that by them with which they could pay their debts, if they would; but they want to lay out their money for something else, to buy gay clothing for their children, or to advance their estate, or for some such end. They have other designs in hand, which must fail, if they pay their debts. When men thus withhold what is due, they unjustly usurp what is not their own. Sometimes they neglect to pay their debts, and their excuse for it is, that their creditor doth not need it: that he hath a plentiful estate, and can well bear to be out of his money. But if the creditor be ever so rich, that gives no right to the debtor to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is due, without his consent, because he is rich, and able to do without it, than it is lawful to steal from a man because he is rich, and able to bear the loss.

Expensive Churches.—John Wesley advised the early Methodists not to build expensive churches. "For," said he, "if you do, it will make rich men necessary to you." He seems to have felt the force of the saying, "To the poor the Gospel is preached," and to have feared, that if rich men were once made necessary, they would oppose the advance of true piety.

MISSIONARY INTELLIGENCE

From a Correspondent of the New-York Observer.

BOSTON, SEPTEMBER 4, 1826.

Messrs. Editors: At our Monthly Concert this evening the Corresponding Secretary to the American Board read a letter from Rev. Mr. Worcester, missionary among the Cherokees, in which an account is given of a Sabbath spent at Haweis. The population is very thinly scattered, yet 150 persons assembled on Saturday for religious exercises, which were performed entirely by natives. Fifty remained until Monday, when, for their accommodation, the Monthly Concert was held in the morning. Several educated Cherokees made addresses, one of which is mentioned as a fine specimen of animated appeal. Mr. Evarts inquired why the Monthly Concert should be a scene of interest to so much less a number, proportionally, among Christians than among heathens who have but just heard of salvation. It had been stated by Mr. Ellis, when in this country, that in some of the Society Islands, two-thirds of the whole population were present on this occasion.

Numerous letters from the Sandwich Islands had been received since the last Monthly Concert. A letter from Mr. Bishop, who is stationed at Kairua, west side of Hawaii, dated about the time Mr. Stewart embarked for America, states that his meeting house is crowded to overflowing. In the course of a month, sixty-three persons had called to converse with him on the subject of personal religion. The whole number of serious inquirers was considerably larger. Among the most deeply interested, were several influential chiefs; such as the wife of Gov. Adams, and a woman who was wife of the king of Owyhee, when Capt. Cook was there 48 years ago: [perhaps the same who interposed to prevent the king from going on board Capt. Cook's ship as a hostage, just before Capt. C. was killed.] Several other chiefs, male and female, and a number of young men employed as teachers in the schools, are mentioned as hopefully pious. Religion was the great subject of conversation. In some instances, persons who had come a distance, and had never been instructed, were in a short time found able to repeat whole hymns from memory—having learned them from the lips of others. Mr. Bishop had recently taken a tour for preaching in the villages. Several young men went forward and notified the people to assemble, and afterwards acted as a choir of singers. Twenty five hundred people were thus brought to hear preaching in one day. This is one of the newest stations.

A letter from Mr. Ely, who is stationed at Kaavaroon, sixteen miles from Kairua, states that a year and a half ago, when he took his residence there, the whole population was devoted to the grossest wickedness. They are all what the vilest portion of our cities are. The whole village were intoxicated day after day, fighting and yelling. The message of the gospel was rejected and despised. But so changed is the population in this short time, that now no one is intoxicated; there are no family broils; all believe the gospel true; family prayer is nearly universal; all are learning to read. The son of a man who was the High Priest of Tamahamaha, had died believing. A daughter was also hopefully pious, and by her expostulations the parents had been brought to consideration, and had become deeply serious. Several of the most influential chiefs, after long trial of their faith, had been admitted to the church. A Society had been formed to aid in supporting the Missionaries, and had raised, in commodities, $50.

A letter from Mr Chamberlain was read. It enclosed one which the Captain of an American vessel had refused to take. This refusal was while the Fall ships were in port, and at the time of the attack on Mr Richards by 40 sailors from the British ship Daniel, who, with the consent of their Captain, went on shore, and, armed with knives, surrounded his house. The demand made was, that Mr. R. should consent to the repeal of the prohibitory orders which had been issued by the chiefs. The alternative was death. Under these circumstances, Mr. and Mrs. R. deliberately made up their minds to die, and refused compliance. The manner of their rescue has been already published. These men went to other islands, and American sailors united with them in similar outrages; but every where the heathen defended the missionaries against the Christians. They appeared with threats at Honoruru: but Mr. Chamberlain says, 1000 armed men would have turned out for their defence at a few minutes notice. Mr. Evarts remarked that few opportunities occurred of testing modern missionaries as to their possessing the spirit of martyrs: yet he felt confident, that could the trial be applied to all who had been sent out by American Christians, they would decide like Mr. and Mrs. Richards. Mr. Chamberlain says their new meeting house at Honoruru is capable of containing 4000 people, and is constantly filled to overflowing

Mr. Loomis, printer at the same station, writes that he has five native young men who are learning to print. They have for some time past done the press work. The prospect is, that it will hereafter cost nothing to support the press, as the tracts and books are now sold to the natives for fresh provisions, and whatever else is wanted; so that these supplies are procured at less expense than they could be in any other way. About 40,000 tracts had been printed.

A gentleman from upper Canada was introduced to the assembly. He stated that within one hundred miles of Kingston, were 100,000 inhabitants from the United States. A very few languishing churches existed. In Kingston no evangelical efforts had been made until within a very few years. For eighteen months a revival had existed there, which had been much talked of, and by means of visits has spread into the neighbouring country. The church, which at first consisted of only six persons, had received forty in addition. Nearly all who had attended the means of grace, were become hopefully pious. The good work is still going on. People in other parts of the Province are anxious for instruction, and there is great need of more labourers.

But the deepest feeling was produced by letters brought in during the meeting,—received by a ship just arrived from India. They contained tidings of the *death of Mr. Hall*, missionary at Bombay. This afflicting intelligence was contained in a postscript to a letter written by himself, in which he mentions that he had finished revising for the press the last sheets of the New Testament: and having obtained a little leisure from this labour, was about starting on a tour into the country for preaching, &c. He closes by saying, "*I write and leave this to go to you, though I should live to write no more.*" On the 2d of March he commenced his journey, was seized with the cholera morbus on the morning of the 20th, and died at a quarter past 12 O'clock the same day. The heathen at Bombay wonder that the number of Missionaries there is not at least kept good. A ship will sail from this port during the autumn, with a reinforcement. Two Missionaries are now ready. This affords a favourable opportunity for the Christian public to express its interest in the mission.

SANDWICH ISLANDS.—HAWAII.

Extract of a letter from Mr. Goodrich to the Corresponding Secretary.

BYRON'S BAY, Nov. 11, 1825.

My Dear Sir,—Since the visit of Lord Byron to this place, the harbor having been accurately surveyed under his direction; has received his name, and is called *Byron's Bay*—a name, which is, I believe, universally approved by the members of the mission.

The kindness of Lord Byron to the different members of this mission, you have doubtless learnt from others. When I was at Oahu, last spring, he very kindly offered me a passage in the frigate to this place. After lying here a month, refitting his ship, the same kind invitation was given to Mr. Ruggles and family to go with him to Oahu, and was accepted.

The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life.—The chiefs have lately begun to build a new meeting-house of much larger dimensions. Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting, is books and teachers. I am unable to supply one twentieth part of the calls for books. Some have already left the school, commenced by us about ten months since, and have gone out to teach others; and many other teachers are immediately wanted. I have taken eight or ten persons from different islands to educate for teachers, who, finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field of usefulness is open here on either hand. A population of nearly forty thousand souls have open ears to hear the Gospel. And must they be left to perish, with their hands uplifted to heaven, crying for some one to come and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhausted their charities? Cannot the churches of my dear native land afford to send out one, to take part with me in this ministry of reconciliation.' We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming the good news of salvation by Jesus Christ. We find it quite trying to be left alone, so far from all our brethren: and yet we cannot think of leaving our schools, and the crowded houses of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another laborer in this whitening field. Honorii I find to be a valuable assistant: he continues to do well.

I subscribe myself your friend and servant in the bonds of the Gospel of our Lord Jesus.

JOSEPH GOODRICH.

REVIVAL.

From the "Christian Advocate," a paper just published in N. York, under the patronage of the Methodist E. Church, and edited by Mr. B. Badger, we have extracted the following interesting account of a Revival of Religion in the State of New-York. *Philadelphian*

Great and glorious work of the Lord in the western part of New York.—We have been kindly permitted to make the following extracts from a letter written by a gentleman of this city, who is now on a tour in the western part of this state. We are personally acquainted with the writer, and know him to be a gentleman of sound judgment and ardent piety; and can place the greatest confidence in his statements:—

"ROCHESTER, Aug 21, 1826.

"*My Dear S*—You have heard much about the great revival in this western world, and, if I recollect right, much more than you believed. I can only say, like the queen of Sheba, "one half was not told." I have seen and heard things, such as I never heard nor ever expect to witness again, until that day when all shall be brought to the knowledge of the truth. I will detail a few of them, which I can vouch for, and you may place such reliance upon them as you may think proper:—

"I attended, a few evenings since, at Auburn, a prayer meeting for mourners. This, you must recollect, was a Presbyterian meeting. I remained until quite a late hour for me; but what was my surprise on getting up at *three o'clock* to go by the stage, to find the people just returning from the meeting. I counted upwards of one hundred who were pleading aloud for mercy. Some would fall down apparently dead, and remain in the same state until they found peace.

"I think you objected to sudden conversion. I am able to state, that, as it regards sudden conversion, it means, in the language of the day, from three to ten days For instance, the editor of one of the political papers at Utica, a gay man, was three days confined to his bed, in consequence of continued weakness occasioned by his strong convictions. The last of those days he refused to take any thing and to speak. His wife seeing the great distress he was in, became almost frantic with grief. Finally, she threw herself on him, and in a flood of tears, said she must die—her heart strings would break. Just at that moment the Lord spoke peace and comfort to his heart; and he arose and walked, leaping and praising God; and it was then said of him, "behold he prayeth." When I met him, I began as usual to talk with him on political subjects, but he instantly turned the subjects to those which concerned divine things.

"Another leading man of Utica, who thought he was purchasing heaven by works of charity, was brought under conviction, and reduced so low that he could not speak without great exertion, and so weak that he could not sit up: he too was brought out, and not only obtained "a hope," but knows that God, for Christ's sake, has pardoned his sins. In fact, I saw only two in Utica, but who were convinced of the great and glorious work which God has wrought.

"At Whitesboro' the work among the Methodists is beyond the power of man to describe. My feelings are not such that you need fear any departure from the real truth. I almost wish they were; yet I will state a few facts. I attended a quarterly meeting at a place where, a few months ago, not a single Methodist resided; and now I witnessed a highly respectable congregation of at least one thousand persons, and a society of about eighty members; and a more regular and respectable society I never saw. The work has gone on with a still small voice; no noise, but with many warm hearts.

"At Auburn, where the work is now going on, business appears almost at a stand. I walked round the town in the evening, and heard the voice of prayer at almost every step. But this great work is not carried on without opposition. Some go to the church armed with clubs, determined, they say, to knock out the brains of the clergyman, provided he mentions their names. Others place effigies against the church, and on the trees, with large labels on them.

"While I was standing on the steps of my boarding house, my attention was called to a fervent prayer in the next house. This was at mid day. I understood afterwards that some pious people were praying with a gentleman and his lady, both of whom had been for some days under conviction. The lady found peace; and the first thing she did was to arise and go to the bed on which her husband was, and pray for him. Her prayer, with those which had been put up, was heard, and they were soon both rejoicing

"I was not long at Auburn, before a merchant, and one that I thought cared not for the things of God, came up to me in the bar room, and asked me, "What think ye of Christ?" I was struck with the singular salutation, and the time and place it was made; but he did not leave me long in doubt of what the Lord had done for him. In fact, whether you are on the road, in stages, canal boats, stores, &c. you hear nothing but the song of, *'Jesus is precious!'*

"A gentleman at Utica was almost raving mad against the preachers of the gospel, and those who spoke to him about divine things. He once went into the meeting house with the determination of making a disturbance; but the only thing he was permitted to do, was to get up during service, make his bow and retire. He finally said he would never go again.—Yet, he that holdeth the hearts of all men led him again to the house of God. Conviction was fastened on him; and he said to a pious lady on his return, that he began to see there was some truth in the profession of the pious. He went home, threw himself on his knees, and for some days was utterly unable to attend to his business. He found peace, and returned to his friends in Troy, when his young companions endeavoured to call him back to the world, and, as they said, to his senses. But he still holds fast his integrity, and has got back to Utica a new man.

"I forgot to mention one circumstance that was related to me a few days ago by Mr. Forest, the Presbyterian Clergyman of Whitestown. Preaching a few evenings ago on these words, "Fear not them that kill the body," he observed that he once read of a man who put a pistol to the breast of his wife, and told her that if she went to meeting he would kill her with that instrument. At that moment, a man from New-York, who was in the gallery, got up, and called out in a loud voice, "*you are a liar!*" and left the house, declaring that he would kill the minister for telling lies of him. The man was well known in the village to be a bad character; and the clergyman was advised to be on his guard; and he observed that for some moments he was himself a little apprehensive of danger; but his text coming fresh in his mind, he went home without fear And although in his discourse, he never thought of this man, yet it actually turned out that this very individual had threatened to kill his wife if she went to a meeting.

Williamstown, Mass.—A correspondent of the New-York Observer, represents the revival in Williamstown as having in some degree abated; but adds that it is still apparent that God is there; and that the influence of the work is very perceptible on the general character of the village. In one section of the town, including about 20 houses, all the heads of families, with two individual exceptions, had become hopefully pious. The whole number admitted to communion as fruits of the revival, was 120. Others who are hoping, are expected to come forward at a future time. Of the 31 students who were present at the last fall term, all but three give evidence of piety. A few others, who were not present at that time, are also among the number that are hoping.

"It is worthy of very particular notice, that this attention to religion first became the most intensely interesting on a day of fasting and prayer, unitedly observed in college and in the town."

Northampton, Mass.—The same writer gives some additional particulars respecting the revival in Northampton. Attention was increasing, meetings were frequent, crowded and solemn. Many were under deep conviction; others were rejoicing in hope Several who had come as visitants from other towns, became sharers in the work.—"Among others, the daughter of an aged Unitarian minister, and three daughters of a minister in Worcester county, appear to have become true believers in the Lord Jesus. This latter gentleman, a godly man, had never before the evidence, that any of his children were pious." Religion was the great business of the village; and the revival was as powerful as any ever had been in that place, within the recollection of the oldest person then living. This is a very large church. The number of professors, including the few who have recently united, are stated at six hundred! *West. Recorder.*

Long Island, N. Y.—We are informed, (says the L. I. Farmer.) that there is an extensive revival of religion at, and in the neighbourhood of Riverhead, on the east end of this Island. At Wading river, there is a signal outpouring of the spirit.

Weld, Me.—By a notice in the Waterville Intelligencer, it appears, that since the notice of the revival in Weld, lately given in the Herald, the work has been progressing, and there are now fifty-seven converts that have been baptised. *Bap. Herald.*

BURMAH.

We copy the following interesting article from the London Baptist Magazine, for June:—

"The Burmese war is at length happily ended; the cession of a large portion of territory to the East India Company, proves that European valour and skill have made a powerful impression on the Eastern Monarch. Mr. Judson, and the Europeans, for whose safety so many fears have been entertained, may now be considered as out of danger."

Columbian Star

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, OCT. 4, 1826.

To Correspondents --- An Essay on the subject of *keeping holy the Sabbath*, has been received, and will be inserted in our next paper.

Awful Judgment of Heaven upon Slave-Traders.---The statement in our last paper, respecting the massacre of four slave-traders and a passenger, descending the Ohio river with a cargo of Slaves, is now fully confirmed, except that the name of the passenger was *Gray* instead of *Davis* The following letter we take from the last No. of the North-American.

Extract of a letter from Joseph Allen, Esq. to Joseph Ficklin, P. M. at Lexington, dated

HARDINSBURG, Ky. Sept. 19, 1826.

"SIR: On Sunday last, between the mouth of Sinking creek and Clover creek, a flat boat, loaded with negroes, was descending the Ohio. The negroes murdered their master and white men on board, and made their escape into Indiana. *Fifty-six* of them were taken in that state and brought to this place, and the magistrates are at this time committing them to jail. It appears by the confessions of the negroes that only *two* that were concerned in the murder are apprehended and here. About 18 others are at large in Indiana; and are the negroes that committed the murder. The negroes here, say that the men who were killed, are, a man by the name of Edward Stone and his nephew Howard Stone, both of Bourbon County near Paris; David Cobb of Lexington; a Mr. Davis who steered the boat, and a Mr. Gray of Natchez, a passenger.

"A yellow boy (Lewis) who says that Edward Stone, his master, bought him in Maryland, gives this information. 'Tis said by the other negroes that this boy fought for his master to the last."

The above named slave-dealers had been engaged in this horrid traffic for many years; and the elder Stone, we are informed, has made a large fortune by it. He is said to have stated to many of his acquaintances that he intended this to be his *last adventure*. Some idea of his inhuman and merciless treatment of the poor negroes who have passed his hands, may be formed from the following statement of Mr. Dickey, a gentleman of unimpeachable veracity, given in a letter to a friend two years ago.

"In the summer of 1822, as I returned with my family from a visit to the Barrens of Kentucky, I witnessed a scene such as I never witnessed before, and such as I hope never to witness again Having passed through Paris in Bourbon county Ky. the sound of music (beyond a little rising ground) attracted my attention. I looked forward, and saw the flag of my country waving. Supposing that I was about to meet a military parade, I drove hastily to the side of the road; and having gained the top of the ascent I discovered (I suppose) about forty blackmen all chained together after the following manner; each of them was handcuffed, and they were arranged in rank and file. A chain, perhaps 40 feet long the size of a fifth-horse-chain, was stretched between the two ranks, to which short chains were joined, which connected with the handcuffs. Behind them were, I suppose, about thirty women, in double rank, the couples tied hand to hand. A solemn sadness sat on every countenance, and the dismal silence of this march of despair was interrupted only by the sound of two violins: Yes, as if to add insult to injury, the foremost couple were furnished with a violin apiece; the second couple were ornamented with cockades, while near the centre waved the Republican flag carried by a hand *literally in chains*. I perhaps have mistaken some punctilios of the arrangement, for 'my soul was sick," my feelings were mingled and pungent. As a man I sympathised with suffering humanity, as a Christian I mourned over the transgressions of God's holy law, and as a *republican* I felt indignant, to see the flag of my beloved country, thus insulted. I could not forbear exclaiming to the lordly driver, who rode at his ease along side. "*Heaven will curse that man who engages in such traffic, and the government that protects him in it.*" I pursued my journey till evening, and put up for the night; when I mentioned the scene I had witnessed, "Ah!" (cried my land lady) "That is my brother." From her I learned that his name is Stone, of Bourbon county, Kentucky, and that a few days before he had purchased a Negro woman from a man in Nicholas county; she refused to go with him; he attempted to compel her, but she defended herself. Without farther ceremony he stepped back, and by a blow on the side of her head with the butt of his whip, brought her to the ground; he tied her, and drove her off. I learned farther that besides the drove I had seen, there were about thirty shut up in the Paris prison for safe keeping, to be added to the company, and that they were designed for the Orlean market. And to this they are doomed for no other crime, than that of a black skin and curled locks.

Ah me, what wish can prosper or what prayer,
For merchants rich in cargoes of despair!
Who drive a loathsome traffic, gauge and span,
And buy the muscles, and the bones of man. COWPER.

"Shall I not visit for these things, saith the Lord! shall not my soul be avenged on such a nation as this!"

But I forbear, and subscribe myself yours, JAMES H. DICKEY,
Sept. 30, 1824." E.

We were informed by a gentleman on yesterday, that on passing the dwelling of Stone about two months ago, he saw about 40 negro men, chained together precisely in the manner described by Mr. Dickey in the above letter, except that they were not carrying the flag and the violens. They were walking about the field, or yard, in the manner we have seen unbroke oxen, when, loosed from the plough, or team, they were turned out to graze for the night. These, no doubt, were part of the drove who put an end to his life We have heard many tales of the most unheard of cruelty perpetrated by these men upon their hapless victims; but we forbear to mention them.

We most ardently hope, that, for the honor, as well as for the security of our state, our next legislature will put a stop to this abominable traffic. The legislature of Louisiana, to her honour be it recorded, has passed a law, to prevent Slaves being brought into that state, *as an article of merchandize;* and should the legislatures of Kentucky, Tennessee, and Alabama, co-operate with her, and pass laws to prevent the *driving of Slaves*, from and through their several states, for the Western market, a great point would be attained towards alleviating the condition of this unhappy portion of our population.

We believe that, generally speaking, slaves are treated with more humanity in Kentucky than any other state in the Union; and could the horrid practice of *driving them like cattle to market,* (which has been carried on by a few unfeeling wretches of our own and other states,) be broken up, a great blot would certainly be wiped off from our moral character.

Again, we repeat it, we most ardently hope, for the honour as well as the safety of our beloved state, that the friends of humanity in our next legislature, will make the attempt, and succeed in putting a stop to this heaven provoking evil. Should we refuse to profit by the solemn admonition given us in the late tragic event, we may well tremble lest the second part of the prediction in Mr. Dickey's letter, be accomplished on us as a state.

From the Frankfort Commmentator.

MURDER OF DR. BROWN.

In the long catalogue of shocking murders, which have stained the annals of the state, since the notion that public justice should be made to yield to private convenience and private feeling, began to be inculcated, there is none perhaps more grievous than that which we are now required to record.

On Friday the 22d inst. Dr. Preston W. Brown, was cruelly murdered, in the county of Jefferson, by one Randall W. Smith. The circumstances attending the perpetration, as derived from an authentic source, were briefly these:—Dr Brown had a farm on the Ohio 16 miles below Louisville, at which he occasionally passed some time, boarding and lodging with Mr. Christopher, a near neighbour, as he had no house on his own land.

A misunderstanding had existed, for some time, between Mr. Christopher and Smith, who was his son-in-law. And so inveterate was the hate of Smith that he extended his hostility to most of those who were familiar with Christopher, and declined a social intercourse with *him*. On Thursday evening, Smith was at Christopher's when Dr. Brown came in from his farm. Some whiskey was offered, and Smith having drank freely, became abusive to his family. Dr. Brown remonstrated with him, which only had the effect of turning a torrent of abuse upon himself; and he left the room and avoided the miscreant. Smith went away, and made several attempts to borrow a rifle, for the purpose, as he declared, of shooting of Dr. Brown; but did not succeed. He, however, the next morning, by some means, obtained a horseman's pistol, which he charged heavily with slugs, and concealed in the inside pocket of his great coat. About 7 o'clock on Friday morning, he came to Mr. Christopher's while Dr. Brown was at breakfast, and told the Doctor, he wanted satisfaction, or something to that effect. The Doctor replied, deferring the matter till he had done breakfast, and then went out of the breakfast room, when a scuffle commenced (no one present) between Smith and the Doctor; the noise brought Mr. Christopher, who found that the Doctor was thrown back upon a bed by Smith; Christopher seized the latter by the arms behind, and pulled him off and out of the house, and held him sometime. Doctor Brown approached and attempted to pacify him. Christopher now loosed his hold on Smith, who was no sooner at liberty, than, with an instantaneous motion, he drew the concealed pistol, ready cocked, from his pocket, and discharged it at Brown, Christopher standing close by. Eight slugs, aimed about the hip, scattered over & entered Brown's side; one of which passed through the body; one struck and entered Christopher's knee, another passed through his thigh. The latter fell; but the former pursued Smith a little distance, till he got into a cornfield and escaped. The Doctor, though sensible of his situation, and saying that he was mortally wounded, walked about the yard several minutes, and finally mounted his horse, hoping to be able to ride home; but proceeded but a few rods, before he fainted and was taken to the house, where he endured his sufferings until two the next morning, and then expired. His remains were brought to this place and interred near those of other members of the family on Monday last.

Smith remained in the neighbourhood, rather exulting in the deed, (but sorry if he had killed his father-in-law, as he feared he had,) until he found that Brown was dead, and then made off. On Saturday morning, he even had the boldness to appear at the ferry on the Indiana side, and halloo across the ri-

er asking if that damned rascal was dead—if not he would come over and kill him!!—He has not yet been taken.

Doctor Brown removed to Louisville last winter, from this town, where he resided several years, much respected and esteemed. He has left an amiable family, and numerous less near connections, to deplore his untimely death; among the latter are two distinguished brothers—John Brown formerly of the United States Senate, and the present Minister to France. Doctor B. was cut off in the midst of his usefulness, when scarcely past the prime of life.

Isaac B. Desha has been admitted to bail by Judge Henry O. Brown. His recognizance bond is for 1000 dollars—that of his securities, (James Miller and William Coleman) for the like sum. He left Cynthiana on the 24th ult.

Reporter.

Extract of a letter to the Editors, dated Hopkinsville, August 20, 1826.

"Dear Brethren—We have some small appearance of an ingathering of souls in the Bethel church. We have received by baptism 13, since April, seven of which I baptised last meeting: yet, from my own coldness and bareness of soul, together with the lukewarmness manifest in the church, I fear we have no just cause to expect a revival." *Baptist Recorder.*

Extract of another letter to the Editors, dated Fayette County, August 30, 1826.

"Dear Brothers,—I have just received a letter from Virginia, which communicates the pleasing intelligence that upwards of eighty persons have been immersed in Richmond, Va. in the course of the last twelve months, and that the work is still progressing in that place, and in several counties south of, and bordering upon, and adjacent to James River."

COLLEGE RECORD

Amherst College.—The annual commencement was celebrated the 23d Aug. The performances of the young gentlemen are said to have been very creditable to the institution. The degree of A. B. was conferred on 32 young gentleman.

Harvard College.—The annual commencement at Harvard University was celebrated on the 30th Aug. The degree of A. B. was conferred on 52 young gentlemen.

Brown University.—The annual commencement at Brown University, Providence, R. I. took place on the 6th Sept. The degree of A. B. was conferred on 27 young gentlemen: of A. M. on 10; of M. D. on 9.

Williams College.—Commencement Sept. 6th. Graduates 24: Degree of A. M. conferred on 4, of M. D. on 11. The honorary degree of D. D. was conferred on the Rev. Dirck C. Lansing, of Auburn, N. Y. and Rev. Thomas H. Skinner of Philadelphia.

Bowdoin College.—Commencement Sept. 6th. The degree of A. B. was conferred on 31 young gentlemen; of A. M. on 6. *N. Y. Obs.*

Cumberland Road.—A letter has been received by a gentleman of this town, from Capt. M. Neill, of the engineer corps, in which he observes that he has forwarded to the war department his report of the different reconnoissances of the proposed routes for the extension of the Cumberland road, and that in the report he has given a decided preference to the Winchester route.—*Winchester Va. Rep.*

Gauley Bridge.—Matthew and John Kincard have been convicted of burning the Gauly Bridge, in the western part of Virginia, and condemned to 3 years' imprisonment, to be set in the pillory on the 2d Monday in March of each year, and after the expiration of the whole period, to stand committed to Jail until they shall enter into recognizance for the sum of 1000 dolls. each, with two good securities, to keep the peace for the term of seven years.

From the New-York Observer.

FOREIGN NEWS.

Distress in Barbary.—In April last the British Authorities at Gibralter sent a medical officer to examine and report the nature of the disease raging at that time in Morocco. He was absent on this duty nearly a month. On his return to Gibraltar, he wrote as follows to his friends in England.

"To give you some idea of the calamities under which they are now suffering, it will be enough to tell you that within the last five months there have died, in the Emperor of Morocco's dominions, no less than two hundred thousand souls, from famine and disease. In Fez alone, there have been thirty eight thousand deaths. Their crops having failed for the last three years, from drought, all the rivers and springs being dried up, cattle died of course from want of he bage, and the miserable Arabs flocked down in thousands to the ports on the Barbary coast, in hopes of obtaining sustenance, bringing with them disease and starvation."

Congress at Panama.—From a statement published in the *Gaceta de Colombia*, it seems probable that all the European Governments will have agents at Panama, and it is a favourable omen to find the Emperor of Brazil joining in the measure.

Installation of the Congress.—This day, (22d June,) says the same paper, may be called, by excellence, the Day of America. For ever from to-day the nations of this continent will enjoy, to its full extent, political freedom, and individuals all the liberty consistent with social institutions. A close and everlasting tie unites the four republics of Colombia, Guatemala, Mexico and Peru. They offer each other mutual aid against foreign oppression, and all who wish to usurp their dear-bought rights. For the preservation of perfect equality, the Presidency of the Congress was conferred by lot, and it was decided in the same way in what order the members should affix their signatures.

Removal to a healthier Location.—Soon after the organization of the Congress it was adjourned, to meet at a village in the neighborhood of the City of Mexico, and hold its sessions there. This is in consequence of the extreme unhealthiness of the climate at Panama. Besides the death of our minister Mr. Anderson—the British minister lost both his Secretaries previous to the removal.

Colombia.—By Capt. Rogers, of the schnr. Pettrel, from Porto Cabello, we learn that a few days previous to his sailing, great rejoicing took place in consequence of Maracaibo having declared in favour of the confederations of Venezuela. It was also reported that Carthagena and Margaretta had made a similar declaration, but the intelligence wanted confirmation. One of Bolivar's aids had arrived, and immediately proceeded with his despatches to Gen. Paez, the nature of which were not known. He informed that Gen Bolivar was on his way to Bogota, and was expected within thirty days.

Daily Adver.

Commodore Porter.—From Mexico we learn that Commodore Porter was about to take command of the Naval Force at Vera Cruz apartments having been provided for him, to guard against the disease of the shore, in the Castle of St. John de Ulloa, where it is as healthy as it would be on board ship, until the marine shall be made ready for sea.

The reception of Commodore Porter at the seat of Government of Mexico has been of the most satisfactory nature. The emoluments of his station are less than reported, but still considerable, say 5 400 per annum. The Government, moreover, understanding that, in entering the Mexican service, Com. P. relinquished, of course, an old claim which he had upon the Consulado of Havana, agreed to apply to the Government of Vera Cruz to place him in possession of a large tract of land on the fine river of Guasacualco. The Government of Vera Cruz has agreed to cede to the Commodore eleven leagues square in the richest and most beautiful part of the State. The tract contains about half a million of acres, and the route to the Pacific, for the establishment of which a decree has recently been made, will pass through it. *Nat. Intel.*

The frigate O' Higgins, of 44 guns, and two stout brigs of war, purchased by the Buenos Ayrean Government of the Authorities of Chili, were nearly ready for sea at Valpariso, on June 13.

Buenos Ayres, May 13.—It is understood that Capt Elliot, of the United States Corvette Cyane, has obtained from Admiral Lobo a modification of his original Blockade, restricting it to the Port within the River La Plata, and the assurance that the American vessels shall, in no case, be liable to capture until they have been previously warned off from the blockaded port, and the notification endorsed upon their registers.

From Guatemala.—The schr. Frances, arrived at Savannah on the 5th inst. in 18 days from Omoa, having on board P. P. de Cagigao, Esq. bearer of despatches from Guatemala, to the Minister Plenipotentiary in this country, A. J. Canas. Mr Cagigao has in charge the recal of Mr. Canas, who has been appointed Minister of Finance to the Republic of Guatemala. The relation between the United States and Guatemala being now settled, it is understood that a Charge d' Affairs merely will be sent out, and that Mr. Gonzales, former Secretary of Legation, will be appointed.

Spanish Fleets.—The Baltimore Gazette mentions that the Spanish fleet under Commodore Laborde, has left Havana, and is supposed to be destined against the Mexican coast. The intelligence was brought by the schnr. Eclipse, from Havana.

St. Thomas.—Capt. Teft, arrived at Savannah from St. Thomas, informs that since the fire in July, the inhabitants of St. Thomas have been kept in a constant state of alarm from repeated attempts to fire the town, and that strong patroles are constantly on duty. All the inhabitants had been out one night. There were about two hundred prisoners in the fort, part of whom were said to be from St. Domingo.

A SPLENDID MARKET.

A new market has recently been erected in Boston, the rents of which amount to 25 000 dollars per year. "The whole length of the edifice," says the Boston Traveller, "which is constructed of hammered granite of an uniform colour, is 536 1-2 feet; the centre part being 74 1-2 feet by 55, and the wings 231 feet long by 50 wide. There is a spacious hall in the second story, and a cellar under the whole. The wings have each a portico, supported by 44 columns, (each composed of a single block of granite) of 3 feet 7 inches in diameter, and 25 feet in height."

Lace School.—It is stated in the Rhode Island Republican, that there is one hundred and ten young Ladies busily employed at the Lace School in Newport—they have many fabrics already furnished, which are pronounced to be elegant specimens of skill and ingenuity.

Beet Sugar.—About one hundred manufactories are in operation in France, where sugar is made from beets. The quantity manufactured annually, is supposed to be between 4 and 5 millions of pounds, or one twentieth of the consumption.

MARRIED.

On Wednesday evening the 27th Sept. by the Rev. Samuel Steel, the *Rev. Joseph P. Cunningham* of Alabama, to *Miss Elizabeth Frances*, daughter of Captain Isaac Webb of Fayette County.

DIED,

In this county, on Wednesday last, Mrs. Kise, wife of Mr. Wm. Kise.—She had long been an exemplary member of the Baptist church, and died in the triumphs of faith in Jesus Christ.

—— On Friday night last, Mr. Wm. Kise, the husband of the deceased Mrs. Kise. We are informed that they were attacked with the fever on the same day, about ten days previous to their decease.

—— At Mobile, Alabama, Mrs. S. Warren, wife of the Rev. Mr. Warren, of the Presbyterian Church in that place. Mrs. W. was a sister of the lamented Harriet Newell.

BENEVOLENCE A SOURCE OF HAPPINESS.

I need not spend time to shew, that *the objects* of benevolent exertion are blessed by its pure and cheering influence. Let us compare our condition, with the condition of our pagan ancestors, and if there be any flesh in our hearts, we shall feel, that the benevolent exertions of those, who enriched us with the Gospel, have contributed in a high degree to our happiness. Ah, who among us would not feel the shiverings of horror and the chills of despair, at the thought of sinking to the deep moral degradation—to the unutterable wretchedness of the ancient Britons? It was the *spirit of benevolence* glowing in the bosoms of pious strangers, which God employed to lift our fathers, and us through them, from the "horrible pit and the miry clay." Ask the Taheiteans, whether the spirit of benevolence, coming forth among them in the shape of missionary effort, has done them any good. They would think of the midnight, in which they were formerly enshrouded—a midnight, which was lighted up only by the fires of human sacrifices, and exclaim, ten thousand blessings on the heads of those devoted men, who brought us "the glorious Gospel of the blessed God" But benevolence blesses not only those, whose wants and woes are removed by its kind exertions, but those also whom it constrains to make these exertions. Indeed, the person, whose experience qualified Him to speak on this subject in the strongest terms —whose every deed was an act of benevolence, declared, that it was "*more blessed to give than receive.*" It may well be asserted, that a sweeter, kinder, inmate never visited the bosom, than the spirit of benevolence. It distils the very dews of Heaven upon the soul. And, then, such are the arrangements of divine Providence, that the smiles of God are bestowed in a remarkable degree on those, who cherish this spirit, and express it in acts of kindness towards their suffering, afflicted fellow-men. "The liberal soul is made fat, and he that watereth," is himself wet with heavenly dews. Let this spirit, then, travel forth upon the earth, and scatter its blessings among the habitations of men. It will chase away the darkness and the storm. While it "lights up a smile on the aspect of woe," it will pour *a stream* of sweet influence upon the hearts of all its votaries—will enrich them with the choicest blessings. It will bless, both "him who takes, and him who gives." O, then, *then* shall earth be the image of Heaven, when men every where shall love each other as they love themselves—when the spirit of benevolence shall dwell in every heart—when every man, woman, and child, shall go forth on errands of love—as a messenger of kindness to his species!

Rev. B. Green's Sermon.

HINTS TO CHRISTIANS.

You tremble, my brother, lest you should be deprived of your christian privileges. Already you seem to see the pillars, which support the institutions of the Gospel, totter. You fear, that your beloved pastor, worn down with care and oppressed with poverty, will be constrained to leave you, bereft of christian instruction and christian ordinances. The cold, calculating, cruel spirit of selfishness has seized on the community around, and you fear, they will cast away the "means of grace," rather than submit to any considerable sacrifices in order to enjoy them. Go, my brother, and plead in this community the *cause of christian missions.* Spread out before your friends and brethren a record of the wants, and woes, and prospects of the pagans. Beseech them, with tearful earnestness, to do something, to multiply, encourage, and sustain the missionaries of the Cross. As you go forth on this errand of mercy, I bid you God-speed. Every effort you make, for reasons already given in this discourse, strengthens your hold on the christian institutions you so highly value. And the missionary society, you are the instrument of forming, will be a most powerful auxiliary to the church at home—will exert a decided and a happy influence on the support of its institutions.—Does the christian minister lament the luke-warmness, which is withering the best graces of the church with which he is connected? Does his heart bleed in view of the ingratitude and selfishness of the professed disciples of Jesus Christ? Has he employed every means within his reach, which seemed fitted to arouse them to duty—to urge them forward in the christian course? But has he laboured strenously to awaken in them a *missionary spirit?* Let him not neglect so powerful an agency in his efforts to improve the christian character of his flock. Let him disseminate among them those interesting publications, which shall make them acquainted with the wants of the world;—with the obligations, ability and doings of the church Let him urge home upon them, *their* obligations to lend their assistance to the great design of converting the heathen. Let him stand at their head—let him take the lead in exertions to do something to rescue a "world lying in wickedness" from eternal ruin. The effect of his missionary efforts, in awakening the gratitude of his flock, in increasing in them the spirit of christian charity and self-denial, will be very obvious and happy.

Let us remember, my brethren, that the liberal soul shall be made fat—that he, who watereth, shall be refreshed with the dews of Heaven. —If, in our efforts to build up Zion, we adopt *worldly maxims*, every exertion we make will injure the cause we love. Worldly wisdom never yet built up the church All her maxims are based on *selfishness*; and selfishness in the church, is a cancer on her heart. Long ago, she would have extended her influence from one limit of the globe to the other, if her sons had acted on the blessed principle I have attempted to illustrate and apply. If they had given up their souls to the control of disinterested kindness, if they had expended their best energies in scattering far and wide every where, the seeds of truth and the bread of life, the christian community would not have been this day a feeble band, embracing only a little handful of souls from among the population of the world. The kingdom of Jesus Christ would long ago have swelled its limits "from the river to the ends of the earth." *Ib.*

SABBATH SCHOOLS IN FRANCE.

A young Lady, daughter of a Protestant Minister in the vicinity of the mountains of Valenciennes, resolved to attempt a Sabbath School. Her first step was to visit the Protestant poor, and explain her object: upwards of 100 children, on the following Sabbath, applied for admission; which number was soon increased: they were instructed; and the attendant expenses were defrayed, for a considerable time, by the pious founder and a few other young Ladies, influenced to assist through her example. Circumstances removed her coadjutors; so that, left alone, after consideration, she thus addressed the scholars—"My dear children, you know that I love you all: you have often said that you love your Teacher, and that you find pleasure in your school: now show me that this is true. One of the greatest pleasures of my life is to be among you, and to seek your welfare; but it is not in my power, singly, to pay for your books, and to bear the other charges of the school. Now listen to my plan; and then prove to me how far you are sincere, when you tell me that you think it good to be at school I propose that you should work (as silk-manufacturers) each day one hour later than you have hitherto done, and bring me the produce of this extra labour every Sabbath; thus you will create to yourselves a source of pleasure, and promote your own industry; and your parents will neither be alarmed nor offended." The little community heartily adopted the proposed plan; and, from this fund, nine Bibles were almost immediately purchased, and distributed among the most diligent as rewards. From this fund has the school since been maintained; besides which, it has contributed to the Bible and Tract Associations formed in that department. The children assemble at seven and remain till five on the Sabbath, when they depart for their cottages among the mountains; and it is truly gratifying to the Christian Teacher's mind, to observe the alacrity of the children, and the concurrence of the parents, to avail themselves of the advantages of instruction.—*Rev'd. Mark Wilks—Sab. Sch. Un Ann.*

THE TRACT AND THE FRIAR.

A gentleman distributed some Spanish Tracts in the capital of one of the new states of South America. A short time afterwards, a friend told him that, on the preceding Sabbath, he had entered a church, where a Friar, with whom he was acquainted, was accustomed to preach to the people, after the market held on *that day*, as is usual in Roman Catholic countries. To his surprise, the Friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a TRACT on that very important subject. He concluded by saying, "My friends, I have preached this sermon three times already; and I mean to do so again next Sabbath, as I desire that you may attend to these things." The gentleman waited till service was over, and then asked the Friar if he knew that he had been preaching a Protestant sermon; the Friar answered, "Have I? Well, never mind; it is a very good one."—*Lond. Tr. Mag.*

LATIMER.

Extract of a sermon delivered at Court, by Hugh Latimer, one of the martyrs who introduced the reformation into England.

Take heed, and beware of covetousness; take heed, and beware of covetousness; take heed, and beware of covetousness; take heed, and beware of covetousness; and what if I should say nothing these three or four hours, but these words? Great complaints there are of it, and much preaching, but little amendment that I can see Covetousness is the root of all evil. Then have at the root; out with your swords, ye preachers, and strike at the root. Stand not tickling and toying at the branches, for new branches will spring out again; but strike at the root and fear not these great men, these men of power, these oppressors of the needy; fear them not, but strike at the root,

JOSEPH ALLEINE.

In rea ing a memoir of this godly man, drawn up by his wife, we were struck with the following passages He might, with propriety, be called a *Sabbath School Teacher*, for his attention to children on the Lord's day, was not unlike that of those who are now so extensively engaged in that benevolent work His "Alarm to the Unconverted" has long been esteemed a most valuable book, and we are persuaded his "Life," which the Union intend to embrace in their series of "Biography," now preparing for the press, will be a highly esteemed acquisition to Sabbath school libraries. *S. School Mag.*

"After his imprisonment, Mr. Alleine never attained to so much strength as to be able to walk abroad in the streets without my leading him, or some other, yet he would be employed for his Lord and Master. His chairman, who used to carry him to the bath, he appointed to fetch him about three o'clock, who carried him to visit all the schools, alms houses, and the godly poor, especially the widows; to whom he would give money, and with whom he would pray and converse, concerning their spiritual states, according as their necessities required; engaging those that were governors, to teach the catechism, *buying many* dozens, and giving them to distribute to their scholars; and many other small books which he thought might be useful to them; and then would come and see, in a week or fortnight, what progress they had made. He also engaged several to send their children once a week to him to be catechised; which they did hearken to him in. *And we had about sixty or seventy children every Lord's day to our lodging; and they profited much by his instructions;* till some took such offence at it that he was forced to desist, and the school master was threatened to be cited to Wells before the bishop; and many others affrighted from it.

"He also sent for all the godly poor he could find in that place, and entertained them at his chamber, and gave to them every one as he was able, a thank offering to the Lord for his mercy to him, and desired them, with several others, to keep a day of thanksgiving for him; Mr. Fairo lough, Mr. How, and himself, performing the duties of the day.

Though his sickness had been long, and his expenses great, he thought he could never spend enough for Him from whom he had received all. He constantly gave money or apples to all the children that came to be catechised by him, to engage them, besides all he gave to the teachers and poor, which indeed was beyond his ability, considering his estate. But I am persuaded he did foresee that his time would be short; and having made a competent and comfortable provision for me, he resolved to lay up the rest in heaven; he did often say to me, if he lived never so long, he would never increase his estate, now I was provided for:—he having no children, God's children should have it"

RELIGIOUS TRACTS.

The same benevolent individual made great efforts to do good, by the gratuitous circulation of what might be denominated Religious Tracts.

"But he was yet again designing what he might do before he took his leave of the world. And his next work was, to send letters to all his relations and intimate friends, in most of which he urges them to observe his counsels, for they were likely to be his last to them. I always wrote for him, for he could not, by reason of his weakness, write a line

"At this time he had a great desire to go to Mr. Joseph Barnard's, which was about five miles from Bath, there to finish his last work for God that ever he did on earth; which was, to promote the exercise of catechising in Somersetshire and Wiltshire. Mr. Barnard having had a great deliverance as well as himself, he proposed this to him as their thank-offering to God, which they would jointly tender to him They engaged one another to give so much for the printing of six thousand of the Assembly's catechism, and among other friends, to raise some money to send to every minister that would engage in the work, and to give to the children for their encouragement in learning This work was finished by Mr. Barnard after my husband had gone to rest."

HAPPY ALLUSION.

At a meeting of a Missionary Society in Plymouth, Eng. lately, a speaker thus alluded to the *Life Boat*.

"The world (he exclaimed) is a wreck! We have all been over board, contending with the mighty billows; but, glory be to God, He sent us the Life Boat! We were taken into it—some half dead, and others gasping for life—and were safely brought to land. And now, what shall we do with the Life Boat?—shall we not send it off to the wreck, and try to save the rest of the crew?—or shall we be so hard hearted as to say: "Let them save themselves as they can—some on a hawser, others on a plank; or let them go to the bottom?"—Far be this from us! No, Sir, we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off again, to endeavour to pick up and save all the rest of the crew."

CONCLUDING PART OF DR. NOTT'S ADDRESS ON CARD PLAYING.

The finished gambler has no heart.—The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying: they would meet, though it were an apartment in the charnel-house. Not even the death of kindred can affect the gambler He would play upon his brother's coffin: He would play upon his father's sepulchre.

Yonder see that wretch, prematurely old in infirmity as well as sin. *He is the father of a family* The mother of his children, lovely in her tears, strives, with the tenderest assiduities, to restore his health, and with it to restore temperance, his love of home, and the long lost charms of domestic life She pursues him with her kindness and her entreaties, to his haunts of vice; she reminds him of his children, she tells him of their virtues—of their sorrows—of their wants; and she adjures him, by the love of them, and by the love of God, to repent, and to return. Vain attempt! she might as well adjure the whirlwind: she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed. He curses his children, and her who bore them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his Maker—imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! And yet, in this monster there once dwelt the spirit of a man. He had talents—he had honor—he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that are worth possessing. What a frightful change of character! What a tremendous wreck is the soul of man in ruins!

THE PRAYING LITTLE GIRL.

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty; "but don't you tell my mammy," said she; "for she never prays, and would beat me if she knew that I do." Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice. Some time after, on her going in doors, her mother asked her what she had been doing in the yard; she tried to avoid giving a direct answer. The question being repeated, the answer was the same: when her mother having promised not to be angry with her, and pressing the inquiry by very kind words, she said, "I have been praying to God Almighty." "But why do you pray to him?" "Because I know he hears me, and I love to pray to him" "But how do you know he hears you?" This was a difficult question indeed, but mark her reply; putting her little hand to her heart, she said, "Oh, I know he does, because there is something *here* that tells me he does" This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly. Let good children therefore do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them if they are offered in earnest, for he says, "I love them that love me; and they that seek me early shall find me."

GOOD EFFECTS OF LENDING TRACTS.

In Newcastle-upon Tyne, (Eng.) a Society has recently been formed for *lending Tracts* Distributors are appointed, whose business it is to visit the houses of the poor within particular districts once every week, for the purpose of leaving Tracts, and conversing on religious subjects. This plan has been attended thus far with the very best effects. Since it was commenced, the number of children in the Sabbath Schools has been much increased; the congregations attending the different places of worship are also much more numerous; and in many instances the Distributors have been rewarded for their fidelity by seeing sinners actually converted from the errror of their ways.—*N. Y. Observer.*

Dress of the Mind.—On the Sabbath morning before going to church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! Is it quite sufficient for the great purposes of our existence, to wash the outside of the platter? Curls may be arranged, fine tortoise shell combs fixed, sparkling ear-rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart; Cologne water cannot throw a fragrance over an impure mind; nor will all the rubies of Golconda dazzle the recording angel into a forgetfulness of filling up the leaves of the book of retribution.

POETRY.

From the Boston Rec. and Tel.

MESSRS. EDITORS,

Many of your readers noticed with deep regret the annunciation of the death of Bishop HEBER, of Calcutta, in your last paper. He was a man of exalted talents, and distinguished piety. It is not more than two or three years since he went out to India to fill the See vacated by the death of Bishop *Middleton*. And he went out in the spirit of an apostle. He engaged with the ardour of youth, combined with much Christian firmness, in furthering the great plans of benevolence in that quarter of the world. But he rests from his labours and sweet and cherished shall be his remembrance.—Some of your readers will thank you to insert the following hymn, composed by Bishop HEBER just before he sailed from England, and sung at his consecration. We recollect our delightful emotions on first reading it in the Missionary Herald.—

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What tho' the spicy breezes,
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny!
Salvation! O salvation!
The joyful sound proclaim,
'Till earth's remotest nation
Has learn'd Messiah's name.

Waft, waft, ye winds his story,
And you, ye waters, roll,
'Till like a flood of glory,
It spreads from pole to pole;
'Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign.

DISTRESSING NARRATIVE.

White Mountains.—The Saco (Me.) Palladium of Wednesday gives the following account of the shocking catastrophe which lately happened at the White Mountains of New Hampshire.

On Monday night, the 27th August, a most melancholy and heart-rending catastrophe occured in Coos county, New Hampshire, near the Notch (so called) of the White Mountain. The particulars of the shocking occurrence are, as near as we can ascertain them, as follows: A sudden and powerful fall of rain on the day previous occasioned an overwhelming and appalling *avalanche* or slip from the mountain, into Saco River, which carried devastation and death in its course. On the night above mentioned, at about 12 o'clock, the family of captain Samuel Willey, consisting of himself, his wife, five small children, and two hired men, named Allen and Nickerson, were alarmed by the boisterous elements, and rushed out of their house to save themselves from its ruins in case it should be swept away; but alas! they were all carried down and crushed to death by the mass of sliding earth, rocks, timber, &c. The bodies (says a letter of the 3d instant, to a gentleman of this place) of Mr. and Mrs Willey, and Allen, were found on Thursday afternoon, about two o'clock, seventy or eighty rods from below the house, amidst a mass of water, mud, wood and stones, mangled in a most shocking manner---too horrid to describe; particularly Allen, who, it appears from the situation in which he was found, was endeavouring to save the life of Mrs Willey, as they were but a few feet apart. Neither the bodies of the children, or that of Nickerson had been found on Friday night last, and little hope was entertained of their ever being found, as many of the inhabitants of the neighborhood had used their utmost exertions for that purpose.

The writer of the letter above alluded to, gives the following additional particulars of this truly melancholy event:—

"This place is most awful—past describing by any one. If I should say the mountain had fallen on either side, perhaps I should not say too much. The sides of the mountain have come in contact for nearly two miles in length ---which has raised the bed of the river many feet. From the best calculation we could make, the slide that swept away Mr. Willey's family, was the last that came from that part of the mountain; it started directly back of the house, two hundred rods up the mountain, and came down in a body within four or six feet of the house; it then divided, and one part went a few feet South, and the other North of the house and took with it about 30 feet of the stable; the two wings immediately closed in front of the house. In all probability the most of the family, if not all of them, were in bed; for most of their clothes were found lying as is usual on retiring at night. At this awful moment, amidst thunderings of rocks, the crushing of trees and rushing of mud and water, these nine souls fled out of the house for refuge. But alas! destruction was their lot; for when they had come to the door the two wings of the slip were ready to receive them---a horrid sight—an awful scene - who can think of it, and not sigh - whose eyes could look upon the spot, and not overflow with tears!"

WITH A GOOD CONSCIENCE WE SLEEP SOUNDLY.

ADDRESSED TO CHILDREN.

There was a little boy, about six years old, who was in general a very good child, and behaved well; but even good children sometimes do wrong, which was the case with this little boy.

One afternoon, after he had been at play, he looked very dull and sorrowful. He was asked if he was ill? and though he said he was not, yet he talked so little, and so often sighed, that his mother knew something was the matter with him. In the evening, he took leave of his dear mamma, and went to bed; but was observed to be very restless, and frequently to sob.—At length he desired one of his sisters to request his mother to come to him, as he could not go to sleep till he had told her something that had made him very unhappy. The good mother went to him immediately, and when she came to his bed side, he put his little arms round her neck, and bursting to tears, said to her, "Dear mother, forgive me! I have been very naughty to-day. I have told a falsehood; and I have concealed it from you: I was playing at marbles with my cousins; I won the game through a mistake, which they did not find out; and I was so much pleased at being conqueror, that I did not tell them of the mistake. I have been very unhappy ever since, and I am afraid to go to sleep, lest that heavenly Father, which you so often tell me of, should be angry with me. You say that HE knows and sees every thing; what shall I do that He may forgive me?" "My child," said the mother, "God is ever ready to forgive those who are truly sorry for their faults, and who resolve to do what is right. He hears our prayers, and he will teach us what we should do. Pray to Him to forgive your faults, and endeavour never to commit the like again, lest you should displease Him more by a second, than a first offence."

ANECDOTE OF THE REV. JOHN FLETCHER.

"This evening I have buried one of the warmest opposers of my ministry, a stout, strong young man, aged twenty-four years. About three months ago, he came to the Churchyard with a corpse, but refused to come into the church. When the burial was over, I went to him and mildly expostulated with him. His constant answer was, 'That he had bound himself never to come to church while I was there; adding, that he would take the consequence' &c. Seeing I got nothing, I left him, saying with uncommon warmth, (though, as far as I can remember, without the least touch of resentment,) 'I am clear of your blood; henceforth it is upon your own head, you will not come to church on your legs, prepare to come upon your neighbours' shoulders.' He wasted from that time, and to my great surprise, hath been buried on the spot where we were when the conversation passed between us. When I visited him in his sickness, he seemed tame as a wolf in a trap. Who knows but God might have turned him into a sheep in his last hours?"

FLATTERY.

This may be termed, exaggerated truth. Is it consistent with Christian simplicity for religious people to flatter each other, or any one? We think not. Christianity forbids not the courtesies of life.—The true Christian may be polite, in word and deed. But fulsome compliment, or extravagant encomium, are inconsistent with godly simplicity. They are falsehoods told without a bad intention, but still falsehoods. To the young, who are apt to be credulous, flattery is pernicious. "Evil communications corrupt good manners."

AVARICE.

"Thou man of God, flee these things." Hannah More quoted this text to an American clergyman, who visited her at her residence, Barley Wood, many years since. There is no error more unbecoming a minister of Christ, than excessive love of money. It is not only the root of all evil, but the stalk, branches, leaves, fruit, and all, are unsightly and disgusting. But the clergy are not tempted by this vice very frequently. It is a layical rather than a clerical sin.—Beware of it ye Christians. It makes piety disreputable. Ye cannot serve God and mammon. Worship not the golden calf. Ye have sworn allegiance to that God who demands the whole heart.

A hard heart.—Sometimes by the force of truth, the outer door of the understanding is broken up, while the inner door of the will remains fast bolted.—BOSTON

First Baptist Church in Boston.—The Boston papers mention that the request of the Rev. Mr. Wayland for a dismission from the pastoral charge of the first Baptist church in that city, has been complied with, and that the church and society have requested the Rev. Dr Fishback, of Lexington, Ky. to preach for them two or three months as a candidate for settlement.

TERMS OF THE WESTERN LUMINARY.

THE WESTERN LUMINARY is published every Wednesday, at TWO DOLLARS per annum, in specie, if paid within the first SIX months—TWO DOLLARS AND FIFTY CENTS, if paid within the last six months—OR THREE DOLLARS, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

*** All Letters and communications must be post paid.